

# NEW ENGLAND SPECTATOR.

A FAMILY PAPER, DESIGNED TO PROMOTE THE STUDY OF THE BIBLE, FAMILY RELIGION, ACTIVE PIETY, THE ABOLITION OF WAR, SLAVERY, LICENTIENESS, &c. AND THE CIRCULATION OF USEFUL INTELLIGENCE.

VOL. III. No. 8. WHOLE No. 120.

## SPECTATOR.

SATURDAY, FEBRUARY 18, 1837.

For the New England Spectator.

### The Secret Revealed No. 3

In pursuing this subject still further in search of the secret, why many professors insist or do not insist in the same principle of right and wrong together. Now if such people could always have this in remembrance that could work without works, death, being alone, how could they fall of discarding their themselves? But the secret of time is ever learning and the truth never comes to the knowledge of the truth. They spend much time in hunting up old adage and inquiring whether they should or should not know for certainty that something further must be done. They should see it to that they are now engaged in the service of God and man. The friends of the Indians are of the Leagues; "They come together like my people, and sit together as like my people, but they will not do well" as Christ said of the scribes & Pharisees; "they say and do worse than these." All will and can meet together in and different ways as heroes or to criticize, or with some selfish motive, but they are only heard of the word and not doers. They go not so far as children or apprentices who will go to their masters as to their parents and servants. Children and servants will often in secular business, try to follow Gideon's directions to his soldiers; "As ye see me, do ye also." But these are not prone to live up to their duty, though they duty did them. But Christ laid the blessing in doing, and not knowing. Is that watereth all the world? Who stand ye here all the day? Go work my vineyard, and whatsoever is right I will give you. Whosoever the hand findeth to do, it with thy might." This command is given to us in case we are very urgent and anxious of no delay. But what is the way to do, is the inquiry with many? although they have spent so much time in learning their duty, they are still unable to determine what kind of work they ought to engage in, or they are not able to do it. Let us see. But the first thing to be done is to make preparation to work; and become interested in the great work of the Lord, and get the feelings entire of the love of God. Then we will have had a mind to work. "Lift up your eyes, and look on the fields, and you will discern that which already to harvest." You will then discover many professors of religion sleep, and dream of the rewards of heaven, and the like. Let them with rest and quietness. Let those that make mention of the Lord never keep not silent. And have you no pity on those who are born of bone and flesh of your flesh? If you never rejected that which had joyed you, nor left you in free from want, nor to whom will you not manifest the same kindness to other lost sinners? Surely it would be for your own happiness; but it is to your own hurt that neglect this all important duty. Do you not see the world in this awful neglect, the reason why we do not enjoy religion, and the blessed presence of God?

B. C.

not to mention seductions, heresies, and pernicious works of wretched Europe."

The friendship with the natives, thus begun Penn continued to cultivate and strengthen by personal intercourse, not only with those of one common domain, but with all the neighboring tribes. He had frequent interviews with them, advising them against the use of spirituous liquors, exhibiting to them the benefits of a Christian life, exhorting them to the study of the scriptures, and from his own pure parts, to instruct, support, and oblige them. Within two years from the time of his arrival, he had counseled multitudes of friends to leave their homes, and migrate to the Indian tribes. We read of him sometimes proposing measures for a more frequent intercourse with the Indian tribes—sometimes attending an Indian festival—sometimes receiving delegations of Indians come to confirm the good will of their countrymen, and to secure their friends, themselves to live with him in firm and lasting peace, united as one head and one heart.

One of these delegations Penn appointed for himself and his lieges and lieutenants, that no person should be suffered to trade with the Indians, unless first approved and licensed by an instrument under his own hand and seal. The Indian chiefs, on their part, stipulated, that they should be authorized by the government to hold annual intercourses with the Indians. This was the correct part of it. Daily experience tells us that the regulation of many other affairs, more soft and daily necessary, make up much the greatest part of government, and which must have been called into action, before any such regulation could be made by the government to the entire satisfaction of the Indians.

The compact was, however, ratified by both parties.

**AMERICAN COLONIZATION SOCIETY.**—By their unanimous choice of the Hon. Henry Clay to be the president of the American Colonization Society, the members of that association have committed themselves, in a manner of essential particulars, deeply affecting the claims and character of their society, as a moral, a religious, a patriotic, and a benevolent institution, as well as their own Christian spirituality, consistency, and regard for sound morals.

In the first place, they have shown the ingenuity of their professed solicitude—so often expressed by their leaders, that, however unprincipled and intemperate, should engage in an association not purely religious, an association seeking political objects, an association whose leading members are not even persons of piety, a religious organization, in the character of Colonizationists and editors all over the country, have rejected these objections, (without a shadow of a foundation,) against the Anti-Slavery Society. Mr. Garrison, it has been said, is not a member of any party or sect; and although no one can impeach his moral character, and his friends consider him a pious Christian and although Mr. Garrison is not present at the Anti-Slavery Society, yet the Anti-Slavery Christians kept from joining the Anti-Slavery Society, because Colonizationists have raised a hue and cry against Mr. Garrison, not being a professor of religion!—But who is their own unanimously professed president? A notorious slaveholder, who, in his personal behavior, have been known to boast, that he despised almost every foreign minister who came to this country for a number of years, and who is said to hold great animosity against the slaves, and to be the pocket of his antagonists—a man, who, in the District of Columbia, has been always considered one of the greatest rakes or libertines that ever visited or resided in it—a man never seen, nor heard of, in any company, who has uniformly advocated the Colonization society, on account of its political bearings! So much for consistency, piety, and regard to sound morals, in the clerical opponents of abolition, who uphold the Colonization society!

In the second place, the supposed benevolence of the Colonization scheme is only confirmed in the very letters of Mr. Clay, accepting that office of the president of the class of men distinguished in a similar, though anti-slavery, prejudice against color, and of us being still sustained by that same foul impulse, is most fully confirmed. The testimony we here submit:

The Hon. Mr. Clay, of Kentucky, was unanimously elected president of the American Colonization Society, by the vote of ex-president Madison, deceased. Annexed is Mr. Clay's note to the secretary, accepting the appointment.—*25. Eng. Journ.*

WASHINGTON, Dec. 22, 1836.

DEAR SIR.—I have the honor to acknowledge the receipt of your note of the 18th inst., informing me that, at the last annual meeting of the American Colonization Society, I was unanimously elected its president. I receive, with great satisfaction, the unanimous approbation of the members of the society, and request you to communicate my acceptance of the office, and my respectful acknowledgments to those who have bestowed it.

Hoping that the American Colonization Society is the only practicable scheme ever presented to public consideration, for separating advantages to both parties, the European descendants upon the continent from the free people of color, the descendants of the African, will be in constant and of intense effort, to effect a more extensive separation of the two races, than the component of the states and individuals interested, will continue to cherish the highest interest in the success of the society, and will contribute whatever is in my power to promote its prosperity.

I am, with great respect,  
your obedient servant,

CLAY.

**The Rev. R. R. Gurley &c.**  
3. In the third place, by the choice of the Hon. Henry Clay, president of the American Colonization Society, the members, to the full extent of their influence, and that of their society, have lent themselves to the support of the proposed OAG LAW AGAINST THE SLAVES, and the European Slaveholders and their society, against the civil and religious liberty of the people. On this subject Mr. Clay distinctly declared himself, as explicitly as Gov. McDowell, at the annual meeting of the same Colonization society. Of this fact the members of the Colonization society could have been ignorant. We submit a notice of it which appeared at the time:

**STRUGGLE AGAINST FREE DISCUSSION.**—Mr. Clay, it is well known, has always been in favor of the OAG LAW AGAINST THE SLAVES. Who drives fat cattle, must himself be fat? Or the eat syllogism, thus: "No cat has two tails. Every cat has one tail more than no cat; therefore every cat has three tails!"

This is sufficient reasoning for a great many—Mr. Clay may have been thinking of Dr. Johnson's point when he said: "Who drives fat cattle, must himself be fat?" Or the eat syllogism, thus: "No cat has two tails. Every cat has one tail more than no cat; therefore every cat has three tails!"

In the fourth place, At a meeting of the members of the East India Company, at the India Hotel, a resolution, recommending the entire directors to withdraw the encouraging efforts of Great Britain to the interests of the colonies in India, was unanimously adopted.

—The only person who advanced any objection to the motion was Sir C. Forbes, who thought it inexpedient to interpose with the religious rites and ceremonies of the people of India. As far as Gov. McDowell, at the annual meeting of the same Colonization society. Of this fact the members of the Colonization society could have been ignorant. We submit a notice of it which appeared at the time:

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**Anti-Duelling Society in France.**

From the New York Observer.

Balbec, (Lower Seine.) Oct. 22, 1836.

Planned and published by our journal.

Several French and Belgian journals have published the rules of a society formed at Liege, (Belgium) and designed to suppress duelling, the plague of civilized countries, which produces frequently the most afflicting calamities. I am not aware of any such association, however I am gratified by the American press, and therefore I deem it a duty to communicate it to you in my correspondence. The country where Temperance Societies are to be found throughout the world, seems to have no such organization.

3. To make known instantly, to the association every discussion which may lead to a challenge for a duel.

4. To submit to the decision of a jury composed of members of the association, as to the propriety of dispensing. How many other articles, for which the utmost liberality of interpretation could not claim an "excuse," are also admitted, by a sufficient application of the rule, "no excuse?" "so convenient" "so important" "so urgent" "so comfortable"—it will match so well!"—Mrs. So and so has one—"it's the fashion now" &c. &c. How many articles, perfectly useless in relation to the present wants of the family, are bought every year for no reason whatever except that they are "so cheap"? How many articles, really necessary in themselves—but we are straying into the second division.

The second reason is that of much of the ordinary expenditure of families is made for others, and not for themselves. And this constitutes the principal difficulty in the marriage of young men, who have, and are likely to have, no property but their small earnings. The tastes and desires of a single person of either sex may be easily and safely satisfied. But when a couple marry they think themselves obliged to consult the tastes and desires of five hundred other people, called collectively their "friends," or "the public," or "society," or still more expressively "everybody." For instance, they must have a house of their own, instead of occupying as many rooms as they need in the house of a relative or in a boarding house. Why? "Oh! because it does not cost so much to bring married unless you have a house of your own; and besides, it is so much more convenient to receive company." Then the house must be furnished. And if moderate and reasonable in their desires, they provide such necessary articles as they have been accustomed to. But this is not enough. There must be a "best chamber," provided with articles finer and more expensive than they desire for themselves, to be used for "company." They would think it extravagant to employ in constant use such a set of tableware as they desire to exhibit to occasional visitors. But after procuring such as suffices for themselves, they must have an expensive "best set" for "company," thus paying for twice as much as one would be.

After observing what is the principal cause of duels; that they are not governed by deeply rooted religious principles, those who are not Christians and associated with their belief, (and they are the great majority) dread especially shame and ignominy in the eyes of the world. They fear to be held up to public view, and uniformly to expose their weakness, and in this way inspire courage to refuse a challenge.

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